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d. th. th. f. g. i. r. s. t. w.
¶ ꝺ. ð. þ. ꝼ. ꝫ. ı. ꝛ. ꝛ. ꝛ. ꝑ.
y. z. and. that.
ẏ. ȝ. ⅂. ꝥ.

¶ Æ. Æ. Th. Th. E. H. M.
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A SERMON preached before the King at White-hall, the eight of May. 1604.

By

HENRIE HOOKE,
Preacher.

137.4
C
Line

Jeruſalems Peace.

Eſay. 62. verſ. 1.

For Sions ſake I will not hold my tongue, and for Ieruſalems ſake I will not reſt, vntill the righteouſneſſe thereof breake forth as the light, and ſaluation thereof as a burning lampe.

LONDON,
Printed by *Adam Iſlip*, for
Simon Waterſon. 1604.

A SERMON
preached before the King the 8. of May. 1604.

Pſal. 122. verſ. 6.

Pray for the peace of Ieruſalem.

THis Pſalme is a Pſalme of gratulation, penned by the kingly Prophet *Dauid*, expreſſing the great ioy he had conceiued to ſee a peaceable and well ſetled order of religion and policie in the Church and kingdome of Iſraell. The affection of his ioy he expreſſeth, together with a principall occaſion thereof. y, The zeale of

his people, in going to the Lords houſe, to participate in the exerciſes of religion: which zeale of theirs he obſerued, partly, by their vnitie & agreeing voice, as it were exhorting one another to goe vp cheerefully, verſ. 1. they ſaid, Wee will goe vp: partly by their reſolution to perſiſt and ſtand faſt in Gods ſeruice, Our feet ſhall ſtand, &c. verſ. 2. ioying, that the Lord had choſen a certain place of reſt for his arke, a viſible ſigne of his preſence, whereby they might be aſſured, that God would accept of their ſeruice, performed within the limits of the church, and in the vnitie of the church, without which God regardeth nothing.

From this gratulation, *Dauid* deſcendeth to a commendation of the citie Ieruſalem; commending it firſt, becauſe of the beautifull ſtructure, that vniforme and euen workmanſhip of thoſe goodly buildings and ſtately towers and bulwarkes, which Pſal. 48. he willeth to obſerue and number. Secondly, becauſe it

was

was the place of religion, appointed for the aſſembly of all the tribes of Iſraell, from euery quarter there to meet to praiſe the name of the Lord. Thirdly, becauſe it was the ſeat of iuſtice, and of the kingdome, which hauing been often interrupted through the iniuries and variableneſſe of former times, was now made firme, and ſurely tied to the ſucceſſion of the houſe of *Dauid*. Which many and great bleſsings the Prophet wiſely conſidering, concludeth his Pſalme with exhortation to all true hearted Iſraelites, whoſe hearts were truly affectioned towards Ieruſalem, To pray for her peace.

Firſt, by Ieruſalem not meaning the citie, taken materially in her owne nature; nor yet typically, as a citie appointed to figure another; but as ſpiritually it ſignifieth the church of God, which was one with the commonweale of Iſrael, both *Dauids* and Gods people.

Secondly, he requireth their carefull

induſtrie for the procuring of Ieruſalems peace, not a peace that was wanting, but that it might not bee wanting, euen a continuance of peace, whereby the beginning of the Church and kingdomes proſperitie, might increaſe in ſtrength and perfection.

3. Wherunto notwithſtanding mans indeuour bee much auaileable, yet becauſe all humane induſtrie is full of vncertainetie and imperfection in it ſelfe, therefore he exhorteth them by prayer to caſt their care vpon God, who is willing and readie at the requeſt of his Church, to bleſſe the labour of their hands, and fulfill the deſire of their harts. According vnto theſe, ſhall be the obſeruations which doe follow.

Dauid commending the peace of Ieruſalem vnto the deuotions of the godly Iſraelites, giueth vs to vnderſtand, how happie and to be deſired the eſtate and condition is of that kingdome, where godlineſſe with policie, religion with iuſtice,

iuſtice, the Church of God and a ciuile ſtate are vnited into one body of a Chriſtian commonweale. Such a kingdome was the materiall Ieruſalem, and euery ſuch kingdome is a ſpirituall Ieruſalem, where God is worſhipped in ſpirit and truth: the effects of whoſe worſhip is the peace and proſperitie of the church and of the kingdome.

The Prophet *Eſay* foreſhewing the 32
bleſsings of iuſtice and iudgement, with their fruits, namely, quietneſſe and aſſurance for euer, which in due time God would ſend into the earth; noteth withall, that this time was not to be expected vntill the ſpirit were poured down from aboue; vntill a ſpirituall king and kingdome had poſſeſſed the earth, vnder whoſe ſcepter the people ſhould dwell in the tabernacles of peace.

Many politicke bodies there haue been and ſtill are in the world, rich in treaſure, puiſſant in power, honourable and famous for their order of ciuile go-

uernment (God by the bridle of his prouidence bearing rule euen amidſt the people of infidelitie, for the common good of mankind, becauſe he is good vnto euery man:) but there is in the whole earth one onely myſticall bodie, not fixed or ſetled otherwiſe, than as a tent to be remooued, but paſsing from place to place, vntill it find a place of reſt; where it ſo reſteth, as that it is concorporated with any politicke bodie, there is a ſupereminencie of honour, of puiſſance, and of power.

For as a man armed in battaile, is to one vnarmed, as two are ſtronger than one, and as an armie of ten thouſand valiant to a thouſand weake and feeble perſons, in whom there is no ſtrength: ſo is a religious commonweale to that ciuile ſocietie whoſe conſtitution is wholly framed of humane policie.

Pſal. 3. I will not be afraid for ten thouſand people that ſhould beſet mee round about, for the Lord ſuſtaineth me. What

Dauid

Dauid was in compare of ten thouſand, ſo are ten thouſand thouſand, vnto that Lord which ſuſtained *Dauid* : for the commonweale of Iſrael being not only *Dauids* kingdome, but the Church of God, God keepeth this houſe charily, as a man doth the apple of his eye, he is a wall of fire, and a flowing ſtream round about his Church : that as the diuell could not preſſe vpon *Iob*, to doe him violence, becauſe God had made an hedge round about him ; ſo the enemies of Ieruſalem, whileſt God was in the middeſt of her, did neuer riſe againſt her to ſwallow her vp quicke, but they were as quickly and in a moment ſwallowed vp themſelues. Iob.1.

Somewhat it was therefore whereat all the nations of the earth, all ſorts and ſects of people in a generall opinion and conceit of religion, haue aimed at, whilſt that for the eſtabliſhing of their ciuile gouernements, they haue entertained one kind of religion or other, as a ne-

ceſſarie

ceſſarie & chiefe pillar of their ſtrength.

The auncient Pagan gouernours, beſides that they did obſerue with many curious deuotions, certaine gods, whom they called, and eſteemed as *Deos tutelares*, gods of protection; were wont alſo to entitle their lawes vnto the authoritie of ſome diuine maieſtie, to gaine credit and authoritie vnto them, as not being deuiſed by men, but deriued from ſome immortall power.

The Atheiſt not vnlike vnto the Pagan in policie, perſuadeth princes for the ſecuring of their eſtates, to admit of religion; yet not to be ſo curious in the choiſe, as conſtant in maintaining that religion which they haue once choſen.

The Papiſt, betweene whom and the Atheiſt in this point, the difference is obſcure, did ſometime labor earneſtly to haue impoſed his ſuperſtition vpon this kingdome, by perſuading the infinit vtilities that did follow of his doctrine,

whether

whether it were true or falſe.

As there is no ſhaddow, but the conſequent of ſome body, whereby it is cauſed: ſo vndoubtedly there is a certaine truth, whereof theſe opinions are darke images and reſemblances.

For as that generall ſence or conſcience which all men haue naturally of God, is proofe ſufficient, that there is a Godhead, though by natures power the truth of that diuinitie cannot bee comprehended: ſo the vniuerſalitie of that perſuaſion which all eſtates haue of the neceſsitie and vtilitie of religion, whatſoeuer it be, to common-weales, doth in ſome ſort diſcouer, that there is a religion of great efficacie, notwithſtanding the veritie thereof doth not appeare vnto euery one in particular. But ſeeing in the generall opinion of all, religion is ſo auaileable to the happineſſe of kingdomes; without controuerſie, among many religions, the beſt is moſt commodious: and this beſt, is but one and

all,

all, euen as the foundation thereof is but one, that is, the truth which is good.

All other religions, abuſedly ſo tearmed, as they haue proceeded from the corruption of mans heart, ſo they are corruptible and changeable in themſelues; and the kingdomes of the earth deceiued and deluded by them, haue alſo beene changed and tranſlated one into another; the Aſſyrians into the Perſians, the Perſians to the Grecians, the Grecians to the Romanes; and their empire alſo is vaniſhed, though they ſeemed to haue all religion, and to be fenced by the power of all the gods, vnto whom they erected a pantheon: yet it is faded like a ſhaddow, being ſhaddowed only as vnder *Ionas* his Gourd, a withering bower, not ſhrowded vnder that power, whoſe protection is inuincible.

Pſal. 19. But the feare of the Lord is cleane, and endureth for euer: true religion, which is an holy and reuerent dependencie

dencie on him, who is the onely true God, is pure and vndefiled, being as in it ſelfe permament and immortall, ſo it holdeth the honour of that kingdome in endleſſe perpetuitie, which doth continue in the feare of God without end.

For what is true religion but the exerciſe of the Church, that miſticall bodie reſiding within the bowels of a ciuile adminiſtration, giuing life and vigour vnto it? and what is the Church, but the houſe of God, the ſeat of his mercie, the enſigne of his glorie, the teſtimonie of his preſence? Here will I dwell, for I haue a delight therein, this ſhall be my reſt for euer, and I will ſurely bleſſe this Zion whom I haue choſen. Pſal. 132.

When *Moſes* was commaunded to make an Arke to prefigure the Church, he was alſo willed to make a Mercy ſeat ouer the arke, not a haire breadth broder nor longer than the arke; to ſignifie, that as without the skirts of the Church there is no mercie, ſo all mercie and Exo. 37.

what-

whatſoeuer bleſsings doe flow from mercie, are the portion and inheritance of the Church.

To what kingdome was that abundance of riches and treaſure euer promiſed, as to lend vnto many nations, and borrow of none; or that dominion and ſuperioritie, to be the head and not the taile; or thoſe continuall victories, to be only aboue and not beneath; or thoſe admirable fauours of peace and plentie within, of glorie and renowne abroad, but onely to that people ouer whom the name of the Lord is called vpon?

Deut. 28.

The experience of which bleſsings cauſed him, who had wiſely obſerued what experience did teach him, to confeſſe, Bleſſed is the people, which haue the Lord for their God.

Like experience of not vnlike bleſſings we haue had for many yeeres, if our wiſedome be alike to obſerue what our preferment hath beene, much euery manner

manner of way aboue other nations. Is there any thing wanting vnto vs, which Ieruſalem poſſeſſed, and we enioy not? Our peace and aboundance, our honour and victories, our glorie and renowne, for giuing and lending, for relieuing and harbouring, for ſuccouring and protecting the needie, the ſtranger, and the oppreſſed. Theſe and many other memorials of our proſperitie, haue cauſed the ſound of our kingdomes fame, to fill the eares of forraine princes and people with admiration. What ſhould we deſire more, but that alone which is to be deſired, that in a thankefull acknowledgement of the cauſe of all theſe bleſsings, which is the loue of God towards his Church, enlarged greatly together with our kingdome, we ſhould labour the perpetuitie of Gods bleſſed loue, which is the greateſt honour of our kingdome, by being as zealous for the aduancement of his truth, as he hath beene iealous ouer vs

to encreaſe our good.

To vs therefore belong thoſe aduertiſements which were giuen vnto them
1.Sam.2. of old time: I will honour them that
2.Chro.15. honor me: The Lord is with you, while ye be with him. There is no feare of the mutabilitie of our ſtate, if we keepe our ſelues free from Apoſtacie, if we depart not from the liuing God. But you will ſay, God forbid, that of an holy and Apoſtolicall people wee ſhould now become prophane and Apoſtaticall. So I pray, God graunt, that we hauing entred into the way of God, and made many forwards therein, we be not now at a ſtand, without proceeding further. (*Stare in via dei, & non proficere, eſt deficere, vbi incipis nolle fieri melior, deſinis eſſe bonus*) it is true in the generall which was ſpoken to euery particular: To ſtand in the way of God, and not to goe on, is to goe backe. If once thou waxeſt wearie of waxing better, thou ceaſeſt altogether to be good.

To

To be faint and ſlacke in religion, is a note of variableneſſe and inconſtancie; and inconſtancie is a certain fore-runner of Apoſtacie. Therefore the ſpirit of God warneth vs to take heed we be not carried about with diuerſe and ſtrange doctrines, not to be as children waue- Heb. 13.
ring and carried about with euery wind Eph. 4.
of doctrine, but to haue our hearts eſta-bliſhed with grace, and to follow the truth, growing vp therein: not only to forſake our firſt loue, and to deſpiſe that which wee haue alreadie receiued, Reu. 2.
but to coole the heat of our loue, that it ſhould not grow into zeale, and willingly to neglect oportunitie of better things or of bettering things, when occaſion is offred, is a kind of defection which God hateth.

The eagre affectation of noueltie, and hot deſire of innouation in a ſetled peace of vndoubted truth and religion, hath euermore beene iuſtly odious to God and man; for to ſatisfie humorous min-

ded men, and to feed itching eares in their vaine curioſitie, is to anſwer fooles according to their follie.

Yet let not the feare of innouation driue vs into a chilling coldneſſe of affection, which in feruencie to adde vnto the beautie of Gods houſe, muſt be anſwerable to his bountie, in adding glorie to our kingdome.

When God doth make perfect that good worke which he hath begun in vs, it is not a worke of innouation, but an addition of grace vnto grace, that wee may grow in grace vntill the day of Chriſt. The ſunne riſing in his glorie, is ſaid to ſhine more and more, by diſplaying the beames of his brightneſſe, vntill the perfect day: the light of Gods truth once reuealed in the heauen of his Church, deſireth to run the ſame courſe which the ſame doth in the firmament, till it come vnto the height.

Religion the older it is, the more fruitfull it ſhould be, and the exerciſes therof

in

in their puritie more aboundant, like the plants of Gods garden, which in their age bring forth more fruit; when other trees naturally decay and periſh, they are moſt greene and flouriſhing. It is the barrenneſſe of religion, which cauſeth God ſo often to remooue his kingdome from nation to nation, vntill hee find a people not onely religious, but in their religion zealous for his glorie. If God take his kingdome from vs, our kingdome cannot ſtand, for his kingdome in the midſt of ours, is as a ſtaffe in the midſt of a tent whereby it is vpholden.

Another bleſsing there is, which religion yeeldeth vnto that policie, wherewith it is combined. For as much as common-weales conſiſt not of wood and ſtone, nor of the dead and ſenceleſſe matters of the earth, but of men which liue, and vnderſtand; the better they are in life, and the bettered they are in their vnderſtanding, the better it is much for the commonweale. And this is alſo the

benefit of religion, which doth qualifie the liues and hearts of men with ſuch indoments as fitteth them to any profitable ſeruice appropriat to their callings.

Salomon therefore ſucceeding his father in the kingdom of Iſrael, deſireth of God a wiſe and an vnderſtanding heart, to iudge his people by putting diſcretion between good and euill: for as he knew, that it was iuſtice which exalteth a nation, and ſinne that bringeth ſhame vnto a people; ſo he confeſſeth, that the beginning or fountaine of this wiſdome of heart, was the feare of the Lord, which expelleth ſinne, and cauſeth to decline from euill: but where this feare is not, there is neither equitie, nor indifferencie, nor common honeſtie to bee looked for, as *Abraham* told *Abimelek*. Gen. 20.

ing. 3.

ov. 9.

The politicke Philoſopher ſeeming to haue ſounded the depths of the vnderſtanding part of mans ſoule, as alſo the wildneſſe and brutiſhneſſe of his affections, giueth ſome like cenſure of him,

him, That man being guided by the rule of vertue, is the beſt of all creatures, but ouerruled by ſenſualitie, and liuing without law, is the worſt of all other.

What the Philoſopher according to the iudgement of his time, ſpake of vertue, we ſpeaking after the knowledge of this age, may not vnfitly apply vnto religion, the naturall parent of euery true and perfect vertue.

That man whom either nature or induſtrie hath beautified with many good parts and gifts of the mind, if his heart be ſanctified by the true fear and knowledge of God, whereby hee doth applie his good gifts to their right and proper end; he is like vnto an angell in the form of a man: but be he what a man poſsible may be, only deſtitute of this religious feare, he is in the ſhape of man, a creature none more noiſome or dangerous.

That the ſpider ſucketh poyſon, from whence the bee draweth honey, is not

in the matter deriued, but in the venome of that nature whereby it is digeſted and turned into the ſame ſubſtance.

All wiſedome commeth of God, and there is no wiſedome in any man, which he hath not from God: yet as there are ſome wiſe, vnto that which is good, and ſimple concerning euill; ſo there are many wiſe onely to that which is euill, but to good they haue no vnderſtanding. The reaſon is, becauſe vnto the pure all things are pure, but vnto the vncleane, their mind, their conſcience, their wit and wiſedome is impure and defiled.

Our ſauiour Chriſt therefore as it were to expreſſe and commend vnto his diſciples the ſweet harmonie and conſent betweene policie and chriſtianitie, willeth them to be wiſe as ſerpents, and ſimple as doues: not onely wiſe, leſt as ſerpents by their ſubtilty they became occaſions of much harme vnto others;

nei-

neither onely ſimple, leſt in their ſimplicitie they did lay themſelues open to the iniuries of the world. The ſerpent was ſubtiler than any beaſt which God did make; this ſharpneſſe of wit therefore was to bee allayed with the doues ſimplicitie, the moſt innocent of all creatures; and this ſimplicitie againe was to be ſupported by that wiſdome, than the which none could bee greater: and this is that proportionable mixture which produceth a Chriſtian wiſdome, whoſe fruits are pleaſing vnto God, and profitable vnto man. Gen. 3.

Howſoeuer it be therefore that to the managing of politique affaires, they ſeeme alwaies to be fitteſt inſtruments, who either by naturall aptneſſe or ingenious education, are prepared and inſtructed thereunto; yet what fitneſſe of vertue there is in any to thoſe imployments, it is wholly to bee aſcribed vnto the religion of the perſon, if hee haue any; if he be not religious, hee is not

vertuous, for he is neither truly vertuous nor religious, who is not both.

Much is written to commend the memorie of thoſe auntient Worthies among the heathen, whoſe fame for their morall vertues yet liueth, their bodies hauing for many ages beene putrified in the duſt. Notwithſtanding, according as it is in the Prouerbe (*inter cæcos luſcus regnare poteſt*) Hee that hath but the ſight of halfe an eye, may iuſtly claime to be guide vnto thoſe that are ſtarke blind: ſo in the thicke darkeneſſe of thoſe times, and amidſt the manifold heapes of ordinarie corruptions, ſome extraordinary apparances of grauitie and ſobrietie might well be had in high eſtimation: but ſuppoſe the beſt, that from thoſe men worthie actions proceeded, which gaue teſtimonie of their vertuous diſpoſition; yet either we muſt account them as fruits iſſuing from that reuerence which nature had imprinted in their hearts, or as effects of ambitious

deſires,

deſires, propoſing vnto themſelues (as other men of more vile affection did) the end of their actions pleaſure or profit; ſo they, as one of themſelues ſpeaketh, (*Commemorationem nominis cum omni poſteritate adequandam*) the memorie of their name vnto all poſteritie.

If therefore, there were in them any vertue, it was ſuch, as the imperfection of naturall light was able to produce; or as a learned father calleth it, *Splendidum peccatum*, a ſinne ſhrowded vnder the habit of honeſtie.

But whether of both it skils not: I rather note that which the holy-ghoſt obſerueth in the practiſe of certaine heathen men, who being idolaters themſelues, made both choiſe of religious men, & likewiſe vſe of their religion, to ſerue for their profit, as *Putiphar* the Ægyptian did, who made *Ioſeph* ruler ouer his houſe, becauſe he ſaw the Lord was with him: and as *Darius* preferred *Daniel* aboue his other rulers and gouer- Gen. 39.

nours,

nours, becauſe he ſaw him to be a man
Dan.6. of an excellent ſpirit, and as after he confeſſeth, the ſeruant of the liuing God.

Out of which practiſe of theſe heathen men, I obſerue two things: Firſt, that it was *Ioſeph* and *Daniels* religion, and their conditions ſutable to their religion, which did perſuade and induce *Putiphar* and *Darius* to commit ſo large a gouernement vnto their fidelitie: Secondly, that being ſtrangers, they preferred them aboue their houſhold and natiue people; finding by experience, and approouing by this practiſe, that as their religion was more diuine, ſo in thē there was greater excellencie and perfection of vertue, than in any of their owne nation.

If there were no other argument to prooue what hath beene propoſed, this is ſufficient to declare the ineſtimable benefit of religion, whereby all ſorts of men are made more profitable to the commonweale in their ſeuerall charges:

and

and that religion, the more pure and vndefiled it is in any man, the more conſcionable it frameth him to the execution of his dutie and ſeruice: for as the eie of a mans bodie, the cleerer the Sunne light is, the fuller delight it taketh in viewing the beautie of thoſe creatures which are vnder the Sunne; ſo the conſcience of man, the more it is cleanſed from ſinne by a religious knowledge and feare of God, the more perfect aſpect and reſpect it hath vnto God; by beholding of whom, as in water face anſwereth to face, ſo the conſcience doth faſhion it ſelfe vnto the image of God in righteouſneſſe and true holineſſe.

Paules religion, which was his Faith and intentiue Hope towards God, wrought in him a continuall endeuour, to keepe his conſcience cleere both with God and men. Act. 24.

It was the feare of God that poſſeſſed *Ioſephs* heart, which kept the eye of his

his conſcience waking, to diſcouer the temptation of his miſtres, vnder which was couched a wickedneſſe and ſinne, not onely againſt man, but againſt God.

Gen. 39.

It is the drowſineſſe of conſcience, which cauſeth men of high place to ſleepe oft times like cammels vnder the burthen of their ſinnes, and many of the meaner ſort like blind men to ſwallow much vncleaneneſſe, and of euery degree not a few to lie as dead men in the graues of their ſinfull luſts without feeling: which dulneſſe and ſenceleſneſſe of conſcience the Apoſtle imputeth to nothing els but to the darkeneſſe of mens vnderſtanding, whereby they are ſtrangers from the life of God, that is farre wide from a godly life, through their ignorance, which as a cloud hideth the face of God from their preſence, whom therefore they cannot feare, becauſe they know him not, neither can they liue vnto him, of whom they haue no reuerence.

Eph. 4.

The

The Prophet *Dauid* reprooueing the iudges and magiſtrates of his time for their careleſſe neglect, whereby the commonweale was much diſordered, rippeth vp the ſecret cauſe of ſuch ſupine defect in matters of iuſtice: They vnderſtand nothing, ſaith he, they know not that God ſtandeth as a iudge in the middeſt of their aſſemblies; therefore they walke on in darkeneſſe, the eye of their conſcience being hood-wincked, that they could not ſee to do equitie and iudgement. Pſal. 82.

If examination were had, why the place of iuſtice is ſomtimes like the ſhop of an vniuſt marchant which weigheth out his wares with vneuen ballance; and why the temple and ſanctuarie of God is ſo much defiled by a prophane vſe, or rather abuſe of things diuine and heauenly: this would be found to be a chief reaſon, That many maſters of ciuile and eccleſiaſticall aſſemblies, hauing godlineſſe rather in ſhew than in power, ſitting

ting as formaliſt in places of high autho-
ritie, doe for faſhion ſake ſhuffle ouer
matters of importance, without anie
conſcionable deſire of reformation.

It was the zeale of the houſe of God,
which did burne like fire in our Sauiour
Chriſt, vntill hee had redreſſed the pro-
phanation of the temple. It is zeale of
iuſtice, and zeale of religion, that muſt
conſume and eat vp the deadneſſe that is
in the conſcience of rulers and magi-
ſtrates, wherby they may become quick-
ſighted and quicke-ſpirited, to diſcouer
by their wiſedome, and with a ſpeedie
courage redreſſe the ſecret enormities
that lurke in many corners.

The duties of magiſtrates and mini-
ſters, being the worke of Gods own or-
dinance, which he requireth, are neuer-
theleſſe an abhomination vnto him, if
they bee not religiouſly and zealouſly
performed.

Seeing therefore it is manifeſt, that
vntill the conſcience of a man be purged
from

from the deadneſſe of ſinne, by being diued and bathed in the bloud of Chriſt, thorow a faithfull apprehenſion and reuerent adoration of that deepe myſterie, which is the pith and marrow of religion, he cannot be a ſeruant of the liuing God; if not a ſeruant of the liuing God, as *Daniell* was, no fit ſeruant to rule and gouern vnder king *Darius*: it followeth, that as godly magiſtrates are neceſſarie for the gouernment of the Church and kingdome vnder *Dauid* in Ieruſalem, ſo that which maketh them godly, is pure religion; the more religious they are, the more conſcionable; the more conſcionable, the more faithfull doe they approoue themſelues in ſeruiceable duties to God and man.

2. *Pars.*

Such then being the bleſſedneſſe of policie vnited with true religion, the peace of that religious policie is worthy to be deſired. Pray for the peace of Ieruſalem.

It

It was *Dauids* ioy to ſee Ieruſalem in peace, it was his deſire to ſee Ieruſalem reſt in peace. The glorie of a kingdome ſtandeth in the perpetuitie of thoſe things which doe make it glorious: therefore when as Mercie and Truth, Righteouſneſſe & Peace, Religion and Iuſtice, Plentie and Libertie, the chiefe bleſsings of a kingdome doe meet and kiſſe each other; the firſt dutie of that people ſo bleſſed, is to confeſſe, that the Lord hath ben gracious vnto their land: the next, to pray, That peace and glorie may dwell in their land.

The ſweet benefit of peace is better knowne to many in the want, than in the vſe of peace: therefore in wanting, they deſire that, which in poſſeſsing they deſpiſe; not regarding thoſe things which belong to the continuance of their peace: but to follow after peace, and to keepe that well, which is well gotten, is no leſſe vertue than to ſeeke it.

When

When the king of peace came meekly riding into Ieruſalem, the ſtreets are ſaid to ring with ſounds of ioy, men and children crying *Hoſanna*, Bleſſed is hee that commeth in the name of the Lord: yet Ieruſalem is reprooued for not knowing thoſe things which did belong vnto her peace: ſhe did not louingly foſter and nouriſh that peace, which deſirous to be embraced, was refuſed; and therefore departed, leauing her to the furie of her enemies, who made her deſolate and euen with the ground. Luk. 19.

The wofull ſpectacle of the materiall Ieruſalem, whoſe ioy and peace is departed, may teach the ſpirituall Ieruſalem, which ſitteth at peace amongſt vs, that *(fuiſſe fælicem miſerum eſt)* to haue beene happie, is to be miſerable; that Ieruſalem ſeriouſly conſidering her preſent peace, being warned by her ſiſters fatall exchãge, may pray, That her peace for euer bee continued. But Ieruſalem muſt firſt begin her prayer with thanks,

as *Dauid* did. I reioyſed to ſee Ieruſalem as a citie at vnitie in it ſelfe: to ſee all the tribes goe vp, &c: to ſee the thrones ſet for iudgment: O pray for the peace of Ieruſalem. (*Non eſt dignus dandis, qui non eſt gratus pro datis*) How can Ieruſalem hope to haue her peace continued, if ſhe be not thankfull for that ſhe hath receiued? Wherfore let Ieruſalem offer vnto God the calues of her lips, confeſsing his name, and tell the people, what things the Lord hath done for her alreadie, whereof ſhe doth reioyce.

Firſt, Ieruſalem hath not forgotten the late alteration of her prince, the expectation whereof cauſed her heart oft times to be cold within her breſt: for experience bearing record of daungers paſt, doth breed after-feare, which is alwaies ſuſpitious, that what ſometimes hath beene, may in time befall againe.

The condition of Ieruſalems peace, by reaſon of home-bred diſſentions and factions, was neuer in ſuch likelyhood

to

to vndergoe a more perillous hazard, if the diuels working might haue been according to his willing.

Her Prophets in their zeale preſaged fearefull euents, and that vpon good ground, becauſe they ſaw God diſhonoured in Church and in Commonweale. Her enemies did mutter as they did wiſh, in the vnnaturall deſire of their countries calamitie, hauing a wrie aſpect vnto their priuat hope. Euery man that was ignorant of the affaires of ſtate, ſtood dreadfull of vncertaine euils, being without aſſurance of any certaine good.

The ſucceſſe of all this reſted in the hands of God, who notwithſtanding that he ceaſed to poure vitall oyle into that princely lampe, whoſe ſhine gaue comfort vnto Ieruſalem, yet he ſuffered not the darkeneſſe of that night to poſſeſſe vs ſo, or ſo long, as that by the power of Sathan, which preuaileth much in darkeneſſe, we were any way afflicted,

which many feared, and ſome deſired, and not a few expected, but God denied, who had prouided a preſent ſupplie of light renued: that as it is written of the comfortable ſtars, *Caſtor* and *Pollux*, the ſetting of the one is the riſing of the other: ſo of theſe two, one gaue vp her light, the other receiued it. *Ieruſalems* eye ſaw no dreadfull eclipſe, her heart had no cauſe to feare any mortall effects. O Ieruſalem praiſe the Lord. But Ieruſalem telleth vs further, that this bleſſed alteration ſeemed a ſmall thing in the eye of her God, he did not only deliuer her from the danger of an (*Interregnum*) but to teſtifie his loue vnto her, he did in the change of ſtate ſo order all things, as that it might ſeeme no change at all. For when the rare Phœnix of the world, the queene of birds, which had for many yeeres gathered together, and ſafely couered Ieruſalems children vnder her wings, was now through age to be turned into duſt and aſhes, though ſhe appeared

peared vnto men to die, yet ſhe died not, but was reuiued in one of her owne bloud; her age renewed in his younger yeeres; her aged infirmities repaired in the perfection of his ſtrength; her vertues of Chriſtianitie and princely qualitie reſted on him, who ſtood vp a man as it were out of the aſhes of a woman, retaining in his life the memorie of her neuer-dying honour, expreſsing in his gouernment the patterne of her clemencie and iuſtice, preſeruing to his glorie, and his peoples comfort, the ſtate of the kingdome, as he found it, endeuouring to better that which is good, and to mend that which is amiſſe both in Church and Commonweale. O Ieruſalem praiſe thy Lord, praiſe thy God, O Sion, who hath made faſt the bars of thy gates, and hath bleſſed thy children within thee, by ſetting this peace in thy borders.

And yet Ieruſalem ſaith, the Lord hath ſpoken more concerning this king-

dome for the time to come: for in that ſhe doth remember the many yeers that are paſt, to haue beene nothing inferior nor much vnlike vnto the daies of *Dauid*, ſhe doth cõfort her ſelfe, that the age comming on is in poſsible hope to bee proſperous and honourable as the raigne of *Salomon*: what good order *Dauid* began to ſettle in the houſe of God, and for the ciuile peace of Ieruſalem, *Salomon* did finiſh: what *Dauid* in zeale would haue done more for the Lords houſe, and might not, *Salomon* made perfect: what ſinnes *Dauid* winked at, being ouerſwayed by the greatneſſe of his nobles, whoſe imployments otherwiſe were neceſſarie, *Salomon* in his wiſdome found meanes to draw vnto puniſhment.

Though God haue not ſpoken by the mouth of any Prophet after the ſame manner concerning this kingdom, as he did of Iuda; yet hee hath made broad ſignes, that all the world might

ſee,

ſee, eſpecially his elect might hope, that what was not poſsible for a woman to effect, man ſhould be both able and induſtrious to performe. Bleſſed be God, which hath cauſed our eyes to ſee thoſe things which may reioice our hearts in expectation of this hope.

Now Ieruſalem will briefely recite among many, what the principall things are, tending to the preſeruation of her peace, that all her friends and louers may indeuour themſelues accordingly, and know what requeſts to make vnto God, who hath begun a good worke in her, the bleſſedneſſe of whoſe working if it bee not croſſed by the wretchedneſſe of our ſinnes, no doubt the end of his worke will be our bleſsing.

Firſt therefore, Ieruſalem in all loyall dutie doth preſent her ſincere and louing affection vnto her new king, as a remembrancer, to ſtirre vp his princely mind; that (for as much as God hath preuented him with liberall bleſsings,

and ſet a crowne of pure gold vpon his head, and eſtabliſhed him in the throne of his forefathers, and giuen him reſt on euery ſide round about) he doe now approue himſelfe induſtrious and zealous in the execution of thoſe kingly offices, which the godly inceptions of his noble predeceſſour haue occaſioned, and the prouidence of God hath offered: as to make perfect that vniformitie in diſcipline, and religion which hee hath begun; to refine and repurge the ſeats of iudgement, to view and review with a ſearching and piercing eye the affaires of the church and kingdome; in euery corner to make a beautifull and poliſhed temple, ſo pleaſing and acceptable vnto God, that as he did promiſe a continuall ſucceſsion vnto *Dauid* and *Salomon* of their ſeed to ſit on the throne of Iſrael; ſo hee may make firme and ſtable this mightie kingdome vnto his poſteritie for euer, who hath beene carefull to execute the decree of Gods auntient counſaile,

counſaile, whereunto that guiding hand of grace and mercy, which hath watched ouer him vntill this houre, may teach him that of old he was ordained.

Secondly, what Ieruſalem craueth of her king, the ſame doth ſhe require of all, chiefly the greateſt ſubiects which are in authoritie vnder him: that as it is vſuall in thoſe which are ſtudious of good manners, to imitate ſuch men, whoſe good parts they haue in admiration: ſo they would know, that in ſubiects nothing is more naturall than to emulate the vertues of their prince, following him in the ſteps of religion and iuſtice. An infallible argument, that they doe honourably and reuerently eſteeme of his perſon.

The life and health of a naturall bodie is eſpecially preſerued by wholſome nouriſhment conueied by the head into the ſtomacke, and from thence by good digeſtion into the ſeuerall parts of the bodie. What nutriment for the peace

and

and health of this Chriſtian policie, is by the heads owne mouth committed vnto magiſtrats of both rankes, which are as the ſtomacke of the church and kingdome, all the members of the bodie doe ſo vnderſtand, as that they doe expect a faithfull diſtribution thereof vnto euery one, according to his ſeuerall neceſsitie. This fidelitie therefore in magiſtrates obeying the voice of their head, ſhall beare them witneſſe, that they louingly regard his perſon, and doe carefully ſeeke the peace of Ieruſalem.

Thirdly, it belongeth to Ieruſalems peace to obſerue the worke of Gods eſpeciall prouidence, who hath vnited two peoples into one by one man, whom he hath made of two peoples; whoſe vicinitie of ſituation, affinitie of language, vnitie of faith, amitie in commerce and negotiation, did occaſion many honourable kings and men of renowne to deſire that which God hath now effected, but they could neuer

compaſſe

compaſſe by all their policies.

When I do conſider not only what God hath wrought, but the order and manner of his proceeding vnto this worke, how he hath diſappointed other nations, fruſtrating their hope and expectation, to fulfill his appointment with vs, what ſtumbling blockes he hath remooued, that nothing ſhould be a let vnto his purpoſe, what time and age of the world he hath choſen, what perſon he hath elected for both peoples to lay hold on and ſay, Thou ſhalt be our king, for thou art the prince of our bloud; I cannot but in all good conſcience apply vnto our ſelues that ſaying of our Sauiour in the Goſpell, Our eyes are happie which doe ſee, and our eares which doe heare thoſe things, which manie noble kings and men of worth deſired to ſee and heare, but could not.

Wherefore, howſoeuer it bee that humane policie for a while in good diſcretion and ſound iudgement, may deem

it

it not conuenient to satisfie all good desires, whose contentment no doubt God who hath hitherto wrought effectually, will also worke in due season. Yet for as much as all Israell and Iuda haue gathethered themselues together, as one people to appoint themselues one head: I humbly beseech all those whom these affaires doe concerne, in the bowels of Iesus Christ, that wherein Christian wisedome craueth to be excused, therein the same wisedome doe not admit anie spice either of proud ambition or enuious emulation, or disdainfull contempt, or any hatefull sparke of selfe-loue and vncharitable affection to set in foot, to hinder that peace and vnitie, which is not of man but from God himselfe.

Now, the world doth admire what the right arme of resolution and constancie hath set vp: it would scorne and laugh to see it cast downe by the left hand of leuitie and inconsideration. No little dishonour it is to noble and generous

rous ſpirits, to incurre the iuſt ſuſpect of inconſtancie. No leſſe indignitie to condemne the wiſedome of our honourable fore-elders, whereunto ſince God hath ſet the ſeale of his approbation, it will be found rebellion againſt the diuine maieſtie, by any euill affection to croſſe and thwart the execution of his auntient purpoſe.

Laſtly, Ieruſalem complaineth, that there are within her wals many thouſands which will not pray for her peace; yea, ſhe feareth they beare euill will vnto Sion, which will not ſay ſo much as O Lord be gratious and fauourable vnto Sion. Nay ſhe ſeeth that with her eie which cauſeth her heart to ſorrow, they daily perſecute her peace by proſecuting their owne cauſe, aduauncing themſelues in their hope, to her great diſcontentment, ſo that ſhe is woe and vexed in her ſoule, to ſee *Kedar* and *Meſech*, the enemies of her peace, to ruffle it in her tents.

How

How can Ieruſalem but ſhed euen teares of bloud, hauing thornes in her eyes? how can ſhe be but pained at the heart, hauing whips on her ſides? as the Ammonites, and Cananites, and thoſe
Iof.23. nations were vnto the Iſraelits, a ſnare and deſtruction, cauſing them to periſh? Ieruſalem mourneth to ſee the ſnare pitched, and not broken, which the enemie hath laid, to ſeduce her children from faith towards God, to alienate them from loyaltie vnto their king, his masked and diſguiſed manner of parley for tolleration, is nothing els but the enterpriſe of her perill and deſtruction, labouring fraudulently to vndermine her, whom violently hee could neuer ouermaſter. Who knoweth not, that the Ieſuits religion is impatient either of ſuperioritie or equalitie? It was the voice of a Popeling (*aut Cæſar, aut nullus*;) and it is the pride of that ambitious faction to lay claime vnto the whole world. But Ieruſalem replieth, That her God whom

whom ſhe ſerueth, and hath hetherto ſaued her, will be all in all, or none at all, he can endure no blend or mixture of contrarieties; one temple muſt not be common for his Arke and for Dagon, nor one kingdome for his Chriſt and the worlds Antichriſt: therefore to giue place vnto idols, were to bid the holy one of Iſraell depart away from vs.

Wherefore, for the repreſsing at leaſt, if not ſuppreſsing of their inſolencie, who had rather prey vpon Ieruſalem with tooth and naile, than pray for her peace with heart and tongue; ſhe recordeth certain famous ſtratagemes of her beſt and moſt renowned kings, as of *Salomon*, who (finding by ſuruey many thouſand ſtrangers in the land of Iſrael, ſtrangers not which did commerce and traffique with his people, but which did not communicate with him in the ſeruice and ſacrifices of the temple) appointed ſeuentie thouſand of them to carrie burthens, and eightie thouſand to hew 2. Chro. 2.

ſtones

ſtones in the mountaine, holding in ſubiection by a godly policie, thoſe, whom too much libertie might haue made ſedicious and troubleſome to the ſtate.

2. Chro. 15. Of *Aſa* ſhe reporteth, that he and his people made a couenant to ſeeke the Lord; and they ſware vnto the Lord, that whoſoeuer would not ſeeke him, ſhould be ſlaine ſmall or great, man or
2. Chro. 34. woman. And laſtly, of king *Ioſiah*, that he cauſed all that were found in Ieruſalem and *Beniamin*, to ſtand to the couenant which he made with the Lord by the pillar, and compelled all that were found in Iſraell, to ſerue the Lord their God.

The ſame God remaining ſtill gratious vnto our Ieruſalem, his law and word hauing proceeded vnto vs out of Sion, not by the miniſterie of angels or prophets, but by the meſſage of the Lord of angels and prince of prophets in a more bleſſed age of pure religion; would not the like couenant and oath

be

be gratefull vnto God. Whereby men of froward hearts and vntractable ſpirits might either be reclaimed from their ſuperſtition and idolatrie, or be made ſeruants vnto true Chriſtians, as Canaan was by Gods appointment vnto *Iaphet*, who was allured to dwell in the tents of *Sem*. Gen. 9.

Why ſhould it be thought a violence offered vnto the conſcience for curing thereof, more than vnto the bodie for healing the diſeaſe of it. A medicinable potion worketh indeed violently on the diſeaſe, but cureth the bodie; correction with inſtruction well applied vnto an erroneous conſcience, forcibly expelleth the error, but healeth the conſcience. If the maladie be ſo inueterat or deſperat, that no phiſicke can heale it, yet balme is ſtill precious, good and profitable vnto many, though not vnto all.

Idolatrie and hereſie, adulterie and idleneſſe, witchcraft and murther, are by the Apoſtle bound vp together in one Gal. 5.

bundle of ſinfull workes of the fleſh: which as they are all offenſiue to the morall law of God, ſo likewiſe liable to the cenſure of the iudiciall law of man. The ſame law which puniſheth and reformeth the one, may as iuſtly inflict puniſhment to the redreſſe of the other. Either our aduerſaries the Papiſts are idolaters and heretiques, or we do them iniurie; but being ſuch, wee wrong our ſelues, by leauing their hands vntied to diſquiet the peace of Ieruſalem.

For what peace may Ieruſalem look for in their liberty, whoſe vnderſtanding ſuperſtition hath blinded, pride hath filled their hearts, malice poſſeſſeth their affections; they iudge of vs as of an execrable people, they muſe and deuiſe fearefull matters, their deſire is greedie vpon the exploit of that miſchief which they haue intended.

Wherfore ſince that God hath promiſed as a father to receiue Sion vnder the protection of his peace, ſo bee that

ſhe

ſhe depart out of Babilon, and ſeperate her ſelfe from idols, becauſe ſhe is the temple of the liuing God, who may not communicat with idols temples: and ſince that Babylon will not embrace Ieruſalem as her ſiſter, but curſeth and caſteth her out as a baſtard child; neither at Ieruſalems requeſt will reforme her ſelfe to ſerue the God and father of our Lord Ieſus Chriſt in the peace and vnitie of one true faith; therefore Ieruſalem is bold to redouble the tenour of that doome which once ſhe pronounced againſt Babylon: O daughter of Babylon worthie to be deſtroied, bleſſed ſhall that man be, that rewardeth thee, as thou haſt ſerued vs, yea bleſſed ſhall he be, that taketh thy children and daſheth them againſt the ſtones.

3. *Pars.*

In the laſt place it followeth to conſider in few words by what meanes Ieruſalems peace is to be procured. Pray for the peace of Ieruſalem.

Prayer is the expreſſe image of the inward deſire of mans ſoule, whereby among other requeſts hee commendeth vnto God the happie ſucceſſe and euent of thoſe actions, which by ordinarie meanes he vndertaketh. So that as prayer excludeth not ſecond and ſubordinat cauſes, it ſelfe being of the ſame nature as neceſſary inſtruments to the effecting and atchieuing of good deſires: likewiſe it acknowledgeth all indeuours and imployments of man, ſeeme they neuer ſo poſsible in themſelues, to receiue their abilitie of ſucceeding proſperouſly from the firſt cauſe, which is God.

Cloſe and crafty conſpiracies may be diſcouered and vnfolded by wiſedome and policie, powerfull practiſes withſtood and reſiſted by forces of like power, and forraine inuaſion preuented by prouident care of fortification; yet the euent of theſe things is alwaies doubtfull, becauſe in the meanes there is no aſſurance: but if with theſe Ieruſalem remember

member the name of the Lord her God, he will ſend her ſuch aid from his ſanctuarie as cannot be reſiſted.

Thus God in eſtabliſhing the courſe of naturall things, and giuing power and efficacie to ſecond cauſes, being God ouer all, hath the reines ſtill in his hand, to moderat the euent of all actions according to his pleaſure, who worketh all things after the counſaile of his owne will. Therefore to exalt himſelfe among the heathen, the enemies of Sions peace, he breaketh the bow, and knappeth the ſpeare in ſunder, and deſtroieth the chariots wherein they truſted: ſo to make his name glorious amidſt his owne people, hee deliuereth them ſometimes by few, ſometimes by none, to teach them not to offer ſacrifice vnto the nets of their owne riches, ſtrength, and wiſedome, as if victorie did conſiſt in the multitude of men and horſes; but to confeſſe an heauenly influence, which at the earneſt prayer of Ieruſalem, God

hath

hath promiſed to infuſe into the hearts of her wiſe and valiant men, to bleſſe their counſailes at home, and forces abroad, and make their aſſayes and attempts mighty and preuailent, to the continuance of her peace.

Behold therefore ye Chriſtian king, princes, and people, the happineſſe of Ieruſalem, while ſhe is carefull to nouriſh the bleſſed vnion of religion and policie, which within her wals are met together: of policie, which by the ordinance of God ſupporteth religion: of religion, which draweth from God vertue and ſtrength vnto policie. Theſe are the two maine pillars of an honourable kingdome, ſtrong as *Iachin* and *Booz*, which *Salomon* erected in the temple, pillars of witneſſe, to teſtifie the ſtableneſſe of Gods promiſe to his Church for euer. Theſe are thoſe two ſtaues, one of beautie, that is, Faith and Religion; the other of bands, that is, Peace and Iuſtice; wherwith God as a louing

3. King. 7.

louing ſhepheard did rule Iſraell and Iuda, in a beautifull order of gouernement, vntill for their ingratitude God did breake both ſtaues; firſt, that of Beautie, diſanulling his couenant with them, which they deſpiſed; and then the other of bands, whereby the brotherhood of Iſraell and Iuda was diſſolued. Zach. 11.

Wherefore let Ieruſalem know, that the continuance of her outward peace dependeth on her peace with God, which followeth her obedience vnto the Goſpell, as a ſhaddow doth the bodie. For the peace of God being founded in the Goſpell of Chriſt, Ieruſalem ſhall ſtand faſt vpon this foundation, if ſhee cleaue ſtedfaſt vnto the Goſpell. Which ſtedfaſtneſſe and conſtancie, the God of peace and ſtrength giue vnto his whole Iſraell, for the merit and obedience ſake of Ieſus Chriſt, the Prince of peace, and finiſher of the

faith

faith of his elect: to whom with the Father and the blessed spirit of peace, by whom we are comforted and corroborated to walke on in the way of godlinesse, bee all honour and glorie and praise, for euermore.

Amen.

FINIS.

THE LECTVRES OF SAMVEL BIRD OF IPSWIDGE VPON the 8. and 9. chapters of the second Epistle to the Corinthians.

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